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ABSTRACT

Peter Manniche (1880-1981) founded the International People's College, Helsingor, Denmark, in 1921 as an experiment in peace education, "a miniature League of Nations." It is a folk high school, and in many ways from its inception up to today is still in the maintenance of the Grundtvigian folk high school, except that it is the only Danish folk high which teaches English and that it is specifically international in emphasis, reflected in the content of the curriculum and the composition of the staff. This paper explores Manniche's educational ideas, and how they were put into practice through curriculum, teaching, and daily life of the college. The history of the college since Manniche's retirement is briefly brought up to date. More than 50,000 students have participated in the college courses, and in 1988 the college was designated a "Peace Messenger" by the United Nations. Schools founded with a specific peace and international understanding emphasis are not common, and by examining International People's College, which celebrates its 75th anniversary in 1996, a contribution can be made to understanding peace education in practice. (RJC)

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Peace Education Miniprints
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THE INTERNATIONAL PEOPLE'S COLLEGE, HELSINGØR, DENMARK: SEVEN DECADES OF PEACE EDUCATION

Max Lawson

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This paper explores Manniche's educational ideas, and how they were put into practice through the curriculum, teaching and daily life of the college.

The history of the college since Manniche's retirement is briefly brought up to date. More than 50,000 students have participated in the college courses, and in 1988 the college was designated a "Peace Messenger" by the United Nations.

Schools founded with a specific peace and international understanding emphasis are not common, and by examining the International People's College, which celebrates its seventy-fifth anniversary in 1996, a contribution may be made to understanding peace education in practice.

THE INTERNATIONAL PEOPLE'S COLLEGE, HELSINGØR, DENMARK: SEVEN DECADES OF PEACE EDUCATION

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Peter Manniche (1890-1981) founded the International People's College, Helsingør, Denmark, as an experiment in peace education, "a miniature League of Nations". It is clearly a Danish folk high school in so far that it is a residential adult college for liberal education (offering two four month courses and short summer school courses during any one year) but differs from other Danish folk high schools in that it teaches in English and is specifically international in emphasis as reflected in the content of the curriculum (see Appendix) and the composition of the staff.

The origins of the International People's College are an adventure in peace education in itself, let alone the story of its continuing existence. During the First World War, Peter Manniche, in full military uniform, paid a visit to Rudolph Benzon, then Principal of Bøger State Seminarium. Manniche, who had come on the pretext of borrowing books, soon declared to Benzon that his real purpose was to discuss his plans for a proposed international college, where, after the war, students from countries which had previously been enemies, could come together to learn to live in harmony and peace and play their small part in building a better world. Manniche was already on what he called his life long peace journey and saw adult education as the way to peace, but Benzon, for his part, was bemused by the military uniform Manniche was wearing as being a flat contradiction of all he was proclaiming. (Manniche, 1970, p.10.)

Not deterred, Manniche, under the spell of what he claimed was "religious

inspiration" made a dangerous journey to England, in 1916, while he was on leave from his Danish military service. Manniche had come in contact with English Quakers some years previously in 1911, when he met some of them by chance in Odense (Milvertz, 1989) who encouraged him to come to the Quaker college, Woodbrooke near Birmingham. Manniche eventually took up the opportunity not only to study at Woodbrooke, but, even more importantly, to get Quaker help for his plans for an international college to spread the ideals of peace. Not only were the English Quakers impressed by Manniche, but his stay at Woodbrooke deeply influenced Manniche in turn.

Nearby Woodbrooke and part of the same college complex was Fircroft College (founded 1908) having been inspired directly by the Danish folk high school movement. Manniche had initially been invited to Fircroft, but by the time of Manniche's arrival Fircroft had been taken over for the duration of the war by the military as a convalescent hospital. (Davis, 1953, p. 44.)

It was an incident at Fircroft that cast the die for Manniche's experiment in peace education. While visiting Fircroft, Manniche met David Fry, of the prominent Quaker family, who had volunteered, as a conscientious objector, to join an ambulance unit. During an English assault, Fry, at the very front of the battle was helping the wounded. The last person he managed to take away from the battle field was a German behind the English front-line. Fry was hit in the back by a shell fragment. He was hospitalised at Fircroft, totally and incurably paralysed from the waist down. When Manniche met David Fry, the latter was nineteen years old. Fry was determined to find out whether the young German had survived. He had indeed and was back in Flensbourg, the proximity of which to the Danish border was not lost on Manniche - if his military service had not been in his neutral homeland, Denmark, his fate could have been that of the young Englishman or German (Milvertz, 1989).

This encounter with David Fry remained etched on Manniche's mind for life and gave a further sense of urgency to his plans for founding an international college. Fortunately, the prospectus for his college that Manniche brought with him from Denmark was well received by the Quakers, who in turn introduced Manniche to prominent English academics and politicians. They were also impressed by his prospectus, which nearly eighty years later still seems far-sighted as the following passages indicate:

> The International People's College is to be established on the general lines of the existing Danish folk high schools, but with modifications necessary

> to adapt it for townsmen and for men of various nationalities ...
> Furthermore it is hoped that it may be possible to create and foster such an atmosphere of true fellowship – alike between student and student and between students and staff – associated with Christian frugality, sincerity and ready co-operation – as may convince not a few that between Christianity and Democracy and Socialism and between nation and nation there should be no division, but on the contrary the bond of common interest and common aims. (Manniche, 1949, pp. 22-23.)

It cannot be stressed too strongly that Manniche – to use his own words from a 1926 account of his school – "saw himself as a teacher of workers and as a worker against war and militarism" (Manniche, 1926, p. 155).

Manniche's prospectus had been developed with considerable help from his closest friend Cai Hegermann-Lindencrone, who not only became first chairman of the college when it was founded, but, according to Manniche's gracious comment, its "intellectual leader" (Manniche, 1949, p. 21).

These friends first worked together in the Settlement movement of the University of Copenhagen aimed at the education of workers and owing much to English counterparts, the first of which, Toynbee Hall Settlement, began in 1883 "with the idea of a people's university based on teaching and learning" (Peers, 1959, p. 45).

So when Manniche first turned up at Woodbrooke, he was not only familiar in outline with Quakerism, but also with the settlement concept of which Woodbrooke was a part, having been founded in 1903 "as a settlement for religious and social study" (Davis, 1953, p. 42).

What made Woodbrooke different was that it tried to "teach consistently what it believes to be essential Quakerism and therefore essential Christianity" (Davis, 1953 p.89), a particularly arduous task in the middle of a war with horrendous casualty lists being posted daily. Indeed there is an unreal quality about Manniche's study term in 1916 – students calmly studying, for example, Christian ethics or political economy while waiting to be called up for military service, which some accepted, while others refused and went to prison or volunteered for non-combatant duties like David Fry had done. Apart from the gradual calling up of students and eventually, some staff, the war was also omnipresent with the injured and maimed at Fircroft and an internment camp for German citizens being also nearby, both of which groups were aided by Woodbrooke.

As well as attending the daily Quaker Meeting for Worship (except on Mondays when an inspirational talk took its place) Manniche also studied a variety of specifically religious subjects: courses on various books of the Bible and courses such as "The Social Teaching of Christianity" and "The Teaching of Jesus". Woodbrooke in 1916 had four strands of study: "fundamental truths of Christianity"; the literary and historical study of the Bible; principles of Quakerism; the Christian in relation to modern international and social problems (Woodbrooke Student Log Book, Summer, 1919, pp. 35-36). Students were encouraged to take at least one series of lectures from each strand. The 1916 Report emphasised the importance of the fourth strand – international studies – but not at the expense of the religious strands.

When Manniche returned after the war for the 1919 summer term the program of lectures was similar but greater emphasis was given to such subjects as "Modern Social Movements" and "Labour Laws in Other Lands". Also different in 1919 were the radical demands of post-war students to decide what was to be taught and who was to teach it: "so a weekly student's meeting was arranged which was called the 'Soviet' because at the time Russian Communism was the last word in freedom!" (Davis, 1953, p. 53). The 'Soviet', however, made slow headway: they finally agreed on a constitution in the last week of term which was to be passed on to the next year's students.

Manniche obviously learned a great deal from his Woodbrooke experiences and he recorded his impressions in the student Log Book (summer term 1919, p. 35-36). Extracts from the log are reproduced below in detail to show the cast of Manniche's thinking and how it would influence the founding of his own college two years later:

> When I went over to England, I was somewhat afraid, that I should find a bitter, stubborn, irreconcilable attitude towards the Germans. But I got sur- prised and it was a pleasant surprise.
> Again and again among the younger generation I found a hearty desire to establish friendly relations with their former enemies.
> ...I believe for this attitude to have become general, various groups must have been at work, fostering the spirit of international brotherhood which is growing and spreading throughout the nation. I believe that Woodbrooke is one of the sources from which these new feelings are being developed. Woodbrooke is a place, where practical socialism is merged with Christian fervour. Among the Woodbrookers are Christians who are not socialists and socialists who are not Christians, but underlying all the

> efforts of the institution is the practical application of the Christian principles to daily and social life. This is why Woodbrooke succeeds in developing the true spirit of fellowship and readiness to forgive. Socialism without Christianity is tending towards materialism and will not shrink away from using the brutal force in order to serve its ends, and a Christianity which is not concerned with society, which is not at work building up a new kingdom on earth will never be a moving force in life. It may give a deeper colour to passions already existent, but it cannot dignify, alter or create our passions.

Before the college opened much fund raising was needed. In planning for the school, meetings were held in the hall of Helligaandskirken (The Church of the Holy Spirit) in central Copenhagen and also in the Folkets Hus, the citadel of the labour movement in Denmark (Manniche, 1970, p. 12), symbolising Manniche's life long straddling of Christianity and Socialism.

Eventually sixty thousand kroner were raised, enough to buy a property, Sophienlyst at Helsingør. Although this was not the property the committee at first hoped to buy, it still fitted the committee's plans that "the college should be situated not far from Copenhagen, so as to secure an easy access to the cultural life of that city, and it was also thought desirable that the students should work and live in the open country amidst the influences of nature" (Manniche, 1926, p. 154).

What kindly English visitors called "Spartan" were in fact primitive conditions the College endured for its first few years. Manniche, his staff and the students bore all this cheerfully. Manniche insisted, that, after all, the college was an experiment and some things were bound to go wrong, describing the curriculum in the first year as "fragmentary" whereas the uncharitable might have used the term "chaotic".

With Sophienlyst having been unoccupied for two years it was in Manniche's words "somewhat dilapidated". Fortunately help came from workers from the Copenhagen settlement to help put the manor building, farm and gardens in order. They were soon joined by other students. The first group of students was a mixture of farmers, town workers and University graduates. It was not only a mixture of social classes but of nations as well: five Germans, three Austrians, three English, two Americans, one Scot, one Irishman and nine Danes, so, as far as the heterogeneity of the group was concerned, it was all that Manniche could desire, but he soon realised that communication was not going to be easy, however, as the students spent the

first year adapting the farmhouse for as use as school there wasn't all that much time for long discussions!

Manniche was later to claim that the student's manual work – up to five hours a day in the beginning – but down to one hour a day in the second year after selling off the farm – had "a soothing effect on the nerves of students from war and revolution stricken areas" (Manniche, 1949, p. 10). However soothing the work may have been, cramped conditions for the first intake of students must have taken a toll: "one room in the upper story of the farmhouse was used as a living room and sleeping room. There was little furniture: a door laid across the backs of two chairs served as a dining table" (Manniche, 1926, p. 154).

Music and singing were central to the college, Manniche claiming that the language of music is international and long before the students could converse they could understand each other through German Wander Songs, English Student Songs and Danish Folk Songs.

As well as manual work, song and music, a valiant effort was made at languages and Manniche claimed that even in the first year in spite of fragmentary teaching the students could follow lectures in English, participate in discussions and write essays on the lectures (Manniche, 1929, p. 35).

Whatever the shortcomings of the first year of the International People's College it had great energy and commitment – Manniche never wrote of any other year at the College in such detail. In 1926 when Manniche (as a co-author with Holger Begtrup and Hans Lund of *The Folk High Schools of Denmark and the Development of a Farming Community*) contributed to the volume a chapter on the International People's College, it already sounded very respectable.

Although the college did not lay down any "fixed and invariable curriculum but endeavours to meet each pupil's need," by 1929, in writing for the New Education Fellowship journal *New Era*, Manniche spelled out the curriculum of his school which had already attracted a great deal of interest. In 1929 the International Conference of the New Education Fellowship (England) and Progressive Education Association (USA) was held at Helsingør and Manniche never missed an opportunity to promote his school.

By 1929 the International People's College had two long courses (November to March and April to July and short courses attracting many non-Danes in August). The "fixed" part of the curriculum was History,

International Relations, Sociology and Human Geography but students were free to specialise in Modern Languages, Natural Sciences or other subjects (Manniche, 1929, p. 35).

Very few Danish folk high schools taught subjects like Human Geography (it even sounds new to-day) let alone International Affairs, Peace Studies, Sociology and the like in the nineteen twenties – this is partly Manniche's own vision and partly his indebtedness to Woodbrooke.

Under Human Geography information was given – often, of course, by the foreign students themselves – on the the social and cultural conditions of various countries. An emphasis was also given to studying social welfare in various countries and "from the very beginning of the College a very thorough study of the co-operative movements in different countries has been made" (Manniche, 1929, p. 36).

In the nineteen thirties the social and political content of the courses at the International People's College intensified as might have been expected. This sense of relevance to the student's lives must have made an impact because the International People's College continued to grow throughout the Depression-ridden thirties – in a back-handed way to some extent because many unemployed Danes received state support especially to come to the five month winter courses. The very presence of such students, of course, meant that the teaching could not be too removed from the grim reality of life for many people in the thirties even in Denmark.

By 1939, however, the college seemed in good shape even if finances were still strained:

> The college now accommodates more than a hundred students. Some 3000 students, more than 1000 of whom were foreigners (from some 30 different countries) have attended its winter (November-March) and summer (April-July) terms and some 5,500 (some 3,500 foreigners) its short vacation courses in July, August and September. (Manniche, 1949, p. 11.)

Such a note of confidence, however, was soon dashed with the coming of war and of course the closing off of students' coming from overseas. It is not surprising that the Danish students who continued to come, many of them unemployed, voted in a college mock election for the Communist candidate as their first choice (Larsen, 1989, p. 49). The college struggled on: some

students joined the Resistance; some Jews were harboured for a short time in the Ex-Students Hut; but eventually in 1944-5 the college was occupied by convalescing German soldiers. (Interview with Peter Manniche's son, Jørn Manniche, 5th February, 1994).

When Manniche returned to re-open the college after the war, apart from the shock of finding a large mural on the theme of the dignity of labour and another mural of a white man shaking hands with a black man both having plastered over by the Germans, he otherwise found the college in relatively good condition.

It was not long before the college was back on its feet again and even before formal classes resumed, the Netherlands government had paid for about two hundred members of the Dutch resistance to spend a time of recreation at the college, as did a contingent of Canadian soldiers (International People's College, 1971, p. 66). These activities were the result of Manniche's wide travels as soon as possible after the end of the German occupation. Always a great traveller, Manniche now intensified his overseas trips. He viewed the end of the second world war as "the terminus" of the first stage of "his" college. He now asserted that the International People's College had to be truly international, reaching out into the whole world, particularly countries newly emerging from under the colonial yoke.

Manniche retired as principal of the college in 1954, but his widespread networking continued to have its effect on the college. His successor, Vagn Fenger (whom the College board told had "to continue the Manniche line") recalls that 15 rural development officers from India, recruited by Manniche, joined the main student body and that "we succeeded in integrating them in the student body to such an extent that both Indians and other students cried at the sad farewell and could hardly leave each other". (International People's College, 1971, p. 79.)

When the Rural Development College opened in 1964 in Holte, Denmark (another brain-child of Manniche) he continued to bring visitors and students from the Rural Development College to the International People's College so the links with the developing nations remained constant.

In 1971, B. Mølgard Madsen, at the time Principal of the International People's College, pointed to the very wide spread of nations represented on the teaching staff: England, Iraq, Germany, Estonia, Korea, Pakistan, Iran, Tanzania, Rumania and Denmark. This meant of course that in the large

International Studies component of the curriculum many parts of the world were covered as special area studies including the developing countries. In the International Studies component courses such as "Race and Community Relations" and "Mao, Gandhi and Imperialism" were also included (International People's College, 1971, p. 16).

With the revival of the peace movement in the nineteen eighties, it is not surprising that specifically designated Peace Studies courses appeared in the curriculum. This is not to deny, of course, that many of the courses since the reopening of the college after the Second World War did not have a peace perspective, but there were no longer courses specifically on Quakerism, for example, after Manniche's retirement as principal.

Reflecting in 1986 on five years of teaching Peace Studies at the International People's College, Jørn Boye Nielsen stressed "the hope of making students aware of the increasing militarization of society, the reasons behind it, the scope for disarmanent and the link between disarmanent and development." Although the Peace Studies course in this period stressed arms contol and disarmament issues as did Peace Studies courses elsewhere, other such issues as third world militarization also received attention. Given the composition of both staff and students of the International People's College, development issues are never far from peace issues and the international perspective is always kept in mind. Indeed as Jørn Boye Nielsen remarked his Peace Studies courses were intimately related to the life of the college:

> I would suggest that being a student at PCE is in itself exposure to education for peace. At IPC we must all try to learn to live co-operatively with many kinds of people whose stereotypes, taboos, attitudes, scale of relative values etc. are outside our own experience, just as ours are commonly outside theirs. We must all learn that attitudes or customs are not necessarily good just because they were imposed on us as children and seem normal to us. (Nielsen, 1985, p. 24.)

Some specific examples come from Clay Warren (USA) who taught at the college (1982-84):

> The American student, who came to IPC with a firm conviction in competition, broadened her perspective as she saw "more socialized" Danes living equally well and with fewer commercials. The Indian student who arrived on the scene in full turban and tight face stayed two terms

> and began to smile spontaneously. The Australian, who viewed Africa in terms of one heart of darkness, discovered Nigerian culture to be quite different from Tanzanian culture and both wonderfully rich in human feeling. The Hungarian, who told me that eating dessert was unmanly during our first supper together, broadened his palate and left the term with a mild craving for *ris a l'amande*. And the reserved Japanese student, who strode by the library window in the spring as a group of northern Europeans, almost *au naturel*, basked in the sun outside, broadened his peripheral vision. (Warren, 1987, p. 17.)

In 1984, Warren, together with Leslie Larsen (also a visiting teacher from USA), introduced a course called "Conflict Resolution International and Interpersonal Perspectives" (See Appendix). This course was compulsory for all students, teachers and the principal and held every Wednesday morning for the entire morning.

What is particularly interesting about the structure of the 1984 conflict resolution course is that it brought together both the interpersonal and the wider international implications of conflict resolution, whereas today many conflict resolution courses for adults may well run the danger of either being too inward looking or so global that individuals feel impotent in face of the world's problems.

It would be easy to dismiss the International People's College as a mere drop in the ocean in its efforts for educational for international understanding and peace, nevertheless more than 50,000 students have participated in its courses (Kjaer, 1993, p. 22) and Peter Manniche was forever optimistic about the work of the college.

Indeed Manniche and his life-long work anticipates what has been variously called the Citizen Diplomacy Movement or Transnational Citizen Peace-making whose core values have been described by Kavolski (1990, p. 173) as follows:

> (1) mutal respect for one another's culture and for each other as a necessary condition for any constructive exchange to take place;
> (2) a sense of equality among participants – despite great differences in the political power of their respective nations – as the foundation of dialogue;
> (3) an openness to hearing new points of view and seriously considering them; and
> (4) a strong belief that peacemaking is a citizen's responsibility and not just a governmental responsibility.

This could have been taken from a Manniche address and indeed Manniche's often pointing out of the example of the co-operative coming together of the Scandinavian countries serving as an example for wider international understanding and co-operation was also later used independently by Galtung in what he calls the Nordic System being a precedent for Europe becoming "one great peace seminar" (Galtung, 1984, p. 203.)

There is no denying that Peter Manniche was a visionary who in founding the International People's College created in many ways a unique educational experience in the cause of peace and as for the college being a drop in the ocean perhaps Mother Teresa of Calcutta, speaking generally about the importance of the individual may have the last word:

> I do not agree with the big way of doing things. To us what matters is the individual... We ourselves feel that what we are doing is just a drop in the ocean. But if that drop were not in the ocean, I think the ocean would be less because of that missing drop. (Muggeridge, 1972, pp. 118-119.)

Notes

I am indebted to staff at the International People's College, particularly Paul Kjaer, Kristof Kristiansen (Principal), Helle Bonde (Librarian) and David David. Paul Kjaer arranged interviews for me and Kjeld Renato Lings patiently translated material. Librarians, Christina Lawson (Woodbrooke College) and librarians at the University of Tasmania (Quaker Research Collection) were of great assistance. Professor Clay Warren of George Washington University, Washington USA (a former teacher at the International People's College) also was very helpful.

The first part of this paper (dealing with Peter Manniche) is drawn from an extended treatment of Manniche's ideas, "Extending the Grundtvigian Vision: Peter Manniche (1889-1981) and the International People's College, Helsingør Denmark" presented by Max Lawson at a seminar on the occasion of Rødding Højskole's 150th Anniversary under the auspices of Nornesalen, Centre for Research on Life Enlightenment and Cultural Identity (Liselund Centre, Stagelse, Denmark 9th-11th November, 1994).

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Woodbrooke Student Log Book, Summer Term 1919.

Appendix

TIMETABLE: FIRST 8 WEEKS AUTUMN TERM [illegible]

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
07.30–08.00	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
08.45–10.15	Danish I & II The Challenge of Japan African Studies	Peace Studies Music around the World English II	Danish I & II The Challenge of Japan African Studies	Peace Studies English II	Cross Cultural Dialogue Grundtvig Study Circle Weaving
10.15–10.45	Teabreak	Teabreak	Teabreak	Teabreak	Teabreak
10.45–12.15	Danish I & II English I Behind the Headlines	Choir Australian Studies Contemporary Denmark	Danish I & II English I Behind the Headlines	Drama Sustainable Development Contemporary Denmark	Drama Ceramics
12.20 12.30–13.00	Announcements Lunch	Announcements Lunch	Announcements Lunch	Announcements Lunch	Announcements Lunch
13.45–15.15	Radio IPC Arab Studies East European Studies	Danish I & II English I Dyeing & Printing	Tutorial and General Meetings alternate	Arab Studies East European Studies Danish Culture	Ceramics Danish History Music around the World English III
15.15–15.30	Teabreak	Teabreak	Teabreak	Teabreak	Teabreak
15.30–17.00	Radio IPC Sustainable Development	Household duties and Teachers' Meeting	Ethnic Dance Ethnic Crafts What do you think?	Weaving Danish Culture Videocraft	Choir Australian Studies Danish History
17.10–17.55	Sports *	Student Council Meeting	Ethnic Crafts English III	Weaving Videocraft	Sports *
18.00–18.30	Supper	Supper	Supper	Supper	Supper
20.00	Sports * Action Groups	19.45 Ways of Faith			

NB: This Timetable is tentative, it may be necessary to make some adjustments later.

* Organized by the Students themselves - Do not count as teaching hours.

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TIMETABLE: LAST 8 WEEKS — AUTUMN TERM

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	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
07.30–08.00	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
08.45–10.15	The Challenge of Japan African Studies	English II Behind the Headlines Conflict Resolution	The Challenge of Japan African Studies	What do you think? English II Conflict Resolution	Weaving English III Kierkegaard Study Circle
10.15–10.45	Teabreak	Teabreak	Teabreak	Teabreak	Teabreak
10.45–12.15	English I West European Studies	Contemporary Denmark Australian Culture Choir	Dramatics West European Studies English I	Cross Cultural Dialogue Contemporary Denmark English I	Dramatics European Culture Ceramics
12.20 12.30–13.00	Announcements Lunch	Announcements Lunch	Announcements Lunch	Announcements Lunch	Announcements Lunch
13.45–15.15	Film Club Political Islam Documentary Denmark	Dyeing & Printing Public Relations Workshop Music around the World	Tutorial and General Meetings alternate	Videocraft (A) Political Islam Crafts Workshop	Ceramics Videocraft (B) Music around the World
15.15–15.30	Teabreak	Teabreak	Teabreak	Teabreak	Teabreak
15.30–17.00	Film Club The Middle East Today	Household Duties and Teachers' Meeting	Ethnic Dance Production Workshop European Culture	English III The Middle East Today Weaving	Choir Australian Culture
17.10–17.55	Sports *	Student Council Meeting	Production Workshop	Weaving	Sports *
18.00–18.30	Supper	Supper	Supper	Supper	Supper
20.00	Sports * Action Groups	19.45 Ways of Faith			

NB: This Timetable is tentative, it may be necessary to make some adjustments later.

* Organized by the Students themselves – Do not count as teaching hours.

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CONFLICT RESOLUTION:
INTERNATIONAL & INTERPERSONAL PERSPECTIVES

Week	1	Concept of Conflict/Analysis of Conflict
Week	2	Basic Strategies of Conflict Resolution
Week	3	Human Nature
Week	4	Prejudice/Discrimination
Week	5	Enemy Images
Week	6	Nationalism
Week	7	Environment: Nature vs. Civilization
Week	8	Change
Week	9	History of Nonviolent Strategies
Week	10	Governmental International Organizations
Week	11	Nongovernmental International Organizations
Week	12	Interpersonal Arena: Male/Female
Week	13	Regional Arena: Arab/Israeli
Week	14	Intercultural Arena: North-South Dialogue

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